

THE GLAD



TIDINGS

AND OHIO UNIVERSALIST.

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WHOLE NO. 32.

Free Agency No. 4.

"What is man that thou (God) art mindful of him."

"God said let us make man in our own image, after our likeness. So God created man in his own image, in the image of God created he him."

It becomes necessary before we proceed farther in our examination, to take something of a critical view of the different religions in general. The religions of the world are generally divided into four; the Pagan, the Jewish, the Mahometan and the Christian, each of these our religions have their different peculiarities or views which divide them into sects, of which the Christian is the most notorious. But although christianity has its hundreds of sects, yet the fundamental principles are all included in the three following, viz. Calvinism, Arminianism and Universalism. Calvinism is a branch of Stoicism remodelled so as to be admissible with those believing christianity as I have previously shown. Arminianism unsophisticated and rightly digested resolves itself into the same element being nothing more than an unfounded Cavil at fatality entirely without system, as we will presently show. Universalism claims its origin as an organised system only from the morning of the resurrection of the Saviour and cannot be traced back to the heathen Mythology, its whole structure being predicated on the resurrection and mission of the Saviour the same being that Paul calls a hidden mystery, the development of which was promised the Patriarchs, dimly seen in prospective by the Prophets, but made manifest in these last days which is Christ in you the hope of glory, because the doctrine of fatality being thoroughly understood before the christian era, is not therefore hidden, or a mystery, or dependent on the Messiah to make it manifest. But why Christ in you the hope of glory! for to say that he was manifested to make an end of sin and transgression, and bring in everlasting righteousness. But if God is the author of sin and transgression, and the Saviour's mission is to destroy the same, if the heavenly attribute are not set in array against each other it must be solely on account of an understanding exist-

ing between the parties to this wise, that God shall cause all the sin which does and will exist in the world, and that Christ shall, during the same period, exert all his power and skill in destroying; that those too powers shall continue their undiminished exertions to a given period, and when the Father ceases to produce sin, Christ's mission ends of course, having nothing more to destroy. But such an adjustment of matters does not preach "Christ in you the hope of glory," but God ceasing to produce sin in you the hope of glory, which renders Christ's mission a perfect nullity, and resolves the christians hope of glory again into the stream running from the heathen Mythology, Mahometanism etc. etc. which are irrevocable fatality. Calvinism saith, "The decrees of God are his settled purposes whereby he fore-ordained whatsoever comes to pass," and it follows that as God cannot do wrong, there cannot therefore be any wrong in the moral universe, and after beholding the debauchee, and midnight assassin, we should coolly reply "what ever is is right." Arminians doctrines are "That God from all eternity determined to bestow salvation on those whom he foresaw would persevere unto the end, and to inflict everlasting punishment on those whom he foresaw should continue in their unbelief." Now, in case that God who from all eternity fixed the destiny of man, according to what he foresaw they would do. Had a being any other than the same God who created and tempered the clay on whom the fate was determined, the case would admit of logical reasoning, for instance, if the Magian doctrine was true which admits of two opposite gods equal in power, then suppose one of them created man, giving him such passions as he saw fit, and that in process of time the opposing god getting the advantage-ground had the disposal of the beings which his antagonist had created, it would then involve upon him to dispose of them to the best possible advantage, taking into consideration their several temperments which he had no agency in giving them, in such case, being wholly disinterested and possessing omniscience, might with propriety determine rewards and punishments in accordance with what he foresaw they would do,

but if we admit the same God who created and tempered the clay, determined its destiny, it is evident the actions of man, if foreseen could have no bearing on their ultimate end, therefore the only logical conclusion is (admitting the premises) in accordance with Calvin, viz that it was not for any foreseen goodness in the elect that made God choose them heirs of salvation, & on the part of the non-elect vice versa; a lamentable effort to manifest power without having the good of the prescribed victims in view. Again if we are disposed to subscribe to the views of Arminian's, and then call into action all the logical reasoning the system will admit of, and trace effect back to cause, and it must end at the throne of God; therefore Arminianism is resolved into Calvinism, and Calvinism into Stoicism, and is of too ancient a date for christianity, and too strong of itself to need the effort of a Saviour; man's destiny being founded on the fate of God's eternal decree can not be lost, and therefore is not in need of salvation, and this system does not admit of exertion and cannot therefore be in accordance with the divine teachings, we therefore reject it as antisciptural, and antichristian, and adopt in its stead the doctrine of free moral agency, and predicate that freedom or locomotive principle in us, entirely on the relationship we sustain to Deity, being children of the living God, can therefore, (within certain limits) like him originate actions undetermined by any decree either in heaven, or on the earth, and positively unknown to either until their actual existence (which we feel confident we will be abundantly able to prove before we dismiss the subject.) Hence is our relationship to him and through him discoverable, and in this is our God-like power developed, and the image and likeness of the great architect of heaven unfolded to our view, to us his dependent children. This system will admit of reasoning, from cause to effect, and from effect to cause the cause rests in our perverting the power of God within us, and the effect is sin. This system admits of real right and real wrong, rendering man an accountable being and a fit subject of exhortation, and being weak and surrounded by temptation, stands therefore in real need of

the helping hand of the divine teacher who will finally destroy sin, make an end of transgression and bring in everlasting righteousness. Through this system alone can we receive the scriptures as the unsophistical and unvarnished word of God, which declareth that "God will render unto every man according to that he hath done whether it be good or evil," and we repeat, the only system which renders the coming of the Messiah necessary. Not however to save them from the "Fate of Gods eternal providence," but from this present evil world according to the will of God our father. Not from the irresistible laws of stern fatality, but from the situation in which man has placed himself by a long application of the God-like creative originating power, which is the connecting link between a father and his offspring, and we aver that it is the only system which constitutes prayer, either rational or laudable, through which alone we can knock and have the Paradise of God opened unto us.

W. B.

Elizabethtown Va. September 16. 1837.

Phrenology—No. 5.

Outline of the brain.

By the term *brain* is included the whole of the nervous or fibrous substance contained within the cavity of the cranium. It consists of three principal, general divisions or apartments. The largest division is named the Cerebrum or Brain proper. The next in size, is the Cerebellum or Little brain; and the least, is the medulla Oblongata. Of these in their place; and first of the Cerebrum.

The Cerebrum occupies the whole of the upper and anterior cavity of the cranium. Its general shape is somewhat similar to the half of an egg divided horizontally larger behind than before. It is composed of two corresponding hemispheres or equal halves separated from each other by a strong membrane called the *falx cerebri*. The whole surface of these hemispheres is remarkable for a great number of eminences, rounded on their edges, flexuous, undulated, penetrating each other by reciprocal inequalities, and having some resemblance to the disposition of the small intestines. In the lower order of animal being the brain is of the most simple structure, presenting few if any of the eminences and developments here spoken of. It gradually improves in the firmness of its texture, and becomes more complicated as the mental scale ascends; but no animal equals man in either the firmness of the texture of the brain, or the number and size of its eminences.

These eminences or as termed in the preceding section convolutions, constitute the organs and intellects and feelings treated of in Phrenology, and as it is proved the hemispheres generally correspond in form and functions; we thus have two organs, one in each hemisphere for Phrenological observation. The two hemispheres are brought into communication and co-operation with each other, by a commissure called the *Corpus Callosum*.—Secondly—of the

The Cerebellum is situated behind the Medulla Oblongata at the posterior base of the cranium. It is also composed of two hemispheres, but its surface unlike that of the cerebrum is wanting in the developments. It is separated from the Cerebrum, which extends backwards over it, by a dense membrane called the tentorium.—In certain animals this membrane is supported in place by a thin plate of bone. The Cerebellum does not attain its full size till from the age of eighteen to twenty six. The proportion it bears to the rest of the brain in new born children is as one is to thirteen, fifteen, or twenty. In the adult age or the period mentioned when it obtains its full size, the proportion is then as one is to six, seven or eight. Finally. Thirdly, of the Medulla Oblongata.

The Medulla Oblongata constitutes much the least apartment of the general division of the brain, bearing no greater proportion to the rest of the brain, than as one is to sixty or sixty five. It is settled at the middle of the base of the cranium with which it is connected, and gives off the spinal marrow at its lower surface. It is connected with each of the other divisions.

The bones of the Cranium.

It is highly important to become acquainted with these, to learn the situation of the organs.

They are eight in number; a frontal, two parietal, two temporal, an occipital, a sphenoid and an ethmoid. Of these:—

The *frontal*, is the most remarkable. It occupies the whole forehead. The lower part of it touches the root of the nose; and extends on each side beyond the eye-brows. Its top reaches to the place, called the fontanel in children.

The *parietal*, from the largest portion of the head, and are surrounded by the frontal before, the temporal at the sides and the occipital behind.

The *temporal* bones form the lateral parts of the head around the ears. Their shape is somewhat similar to that of a clam shell.

The occipital bone occupies all the lower part of the back of the head.

These bones are all connected with each other by dentiform undulating edges called sutures.

The other two bones to wit; the *sphenoid* and *ethmoid*, are of no particular importance to the craniologist: since they cover no organ. They are at the bottom of the head surrounded by the former.

NOTE.—The *median line* is an imaginary line passing over the middle of the top of the head horizontally. The *sutures* are known by the names, coronal, sagittal, lambdoidal and squamous.

The *coronal suture*, connects the frontal with the parietal bones.

The *sagittal suture* extends along the median line and connects the two fellows of the parietal bones.

The *lambdoidal suture* connects the occipital to the two parietal bones.

The *squamous suture* connects the temporal to the parietal and sphenoid bones.

What constitutes a primitive faculty.

A faculty, says Spurzheim, may be considered primitive. "1st Which exists in one kind of

animals and not in another. 2d, Which varies in the two sexes of the same species. 3d, Which is not proportionate to the other faculties of the same individual. 4th. Which does not manifest simultaneously with the other faculties; that is which appears or disappears earlier or later in life, than other faculties. 5th, Which may act or rest singly. 6th Which is propagated in a distinct manner from parents to children: and 7th, Which may singly preserve its proper state of health or disease."

NOTE. A primitive faculty is one that is original innate; not the result of combination of several faculties, nor acquired by education or any external circumstances, whatever.

CIRCULAR OF THE CENTRAL ASSOCIATION.

Dear brethren, we have presented you with the minutes of the transactions during the present Session, from which you will be able to learn that our heavenly Father is gradually lengthening the cords of our Zion and strengthening her stakes. We have quite a number of Societies in fellowship with this body, and ministers, we humbly trust, of God's own choosing, who feed the people with that bread which cometh down from heaven. The Society at Springfield are now engaged in building a house of worship which will be ready for use the ensuing spring. The number of our active friends in this place is small, yet they manifest a commendable zeal in the promotion of righteousness and truth.—During this meeting of our Association, we have gladly shared their hospitality, with hearts of gratitude to our Father in heaven for the displays of his ceaseless benevolence and unchanging care. There is cause of rejoicing, when we behold, not only the prosperity of our own section, but the copious showers of grace, by which various parts of the moral vineyard is refreshed, from the shores of the Atlantic to the mountains and valleys of the west. The Mandate of the Eternal has gone forth, that Zion shall break forth on the right hand and on the left, that the place of her tent shall be enlarged and her desolate cities shall be inhabited.

A respectable congregation attended the most of the time, and listened to the good news communicated by the servants of Christ; and while the hearts were refreshed from the streams of celestial life they heard the difference between the deeds of men and the Gospel of Christ.—Our meetings were harmonious. Not a discordant voice was heard in the business of the council: the services of the sanctuary. The declarations of God's unbounded love and the bright prospect of immortal bliss, were received by all with parent joy.

Al here it may be proper to remark, that everwell instructed Universalist wishes for the press of Gospel truths in such a manner as to ameliorate the condition of mankind. He desires that our faith should work by love and inspire them with that kindness and affection which the common system is so well calculated to destroy. But while we desire this happy result, it is necessary that Universalists should

amend the footsteps of their predecessors in order to retain the advantages anticipated from the extension of our faith.

It is affectionately recommended to our brethren of different Societies, especially within the bounds of this Association, that increased attention should be given to the subject of christian discipline. Social compacts, regulated by wisdom and prudence, are calculated to promote the improvement of our race and harmonize the discordant feelings of mankind. A well regulated Society of Universalists will not only effect a growth of grace among its members, but will exercise a happy influence on those that are placed around us. Such is the constitution of humanity that the very best of causes may suffer much from a want of attention to these wholesome laws which are necessary to produce good order in Society. By a concentration of the wisdom and prudence of the many, our social affections will become enlarged; our evil habits broken up, and the world which has fixed its scrutinizing eye upon us, will no longer charge our faults upon the doctrine we profess. It is respectfully suggested that Societies should be composed of such as are truly moral, and that none should be permitted to take the name of Christ, but such as give evidence of good intentions.

J. WHITNEY.

THE GLAD TIDINGS.

S. A. DAVIS, Editor.

PITTSBURGH, OCTOBER 14, 1837.

AGENCY

Our friends in Portage Co. are informed that Br. Ira Spencer is an accredited Agent for this paper in that section. All business transacted with him will be valid.

NUMBERS MISSING.

Those who have sent a request for those numbers missing of Vol. I. are informed that they cannot now be furnished. We can supply all Vol 2, excepting the 2d number.

CONFERENCE AT AKRON AND MIDDLEBURY.

A Conference of Universalists was held at the above named places on the 29th and 30th of Sept. & 1st of October. Bros. Freeman Loring, J. Whitney, E. Hoag, E. M. Pingree, J. Spencer and S. A. Davis, were present. Six sermons were delivered, as follows, Friday evening, by S. A. Davis, Saturday morning, by E. M. Pingree, afternoon, by E. Hoag, evening, by J. Whitney; Sunday morning, by Br. Whitney, afternoon, by S. A. Davis. The congregations were large throughout; on the last day, from eight hundred to one thousand people were present. The most devout attention was paid to all the services, which were generally interesting. The choir added much to the interest of the occasion. A praise meeting was held on Saturday night, and many hearts rejoiced and praised our common Father. At the close of the sermon on Sunday, the Lord's Supper was administered to between 40 and 50, by Br. Loring, pastor of the United Societies in Akron and

Middlebury. Our cause is prospering gloriously in this section, and our friends are worthy of all praise for their exertions in the good work of emancipation. An elegant Stone Church is now under way at Akron, wholly by the liberality of Dr. E. Crosby. It will be far the best in the town, and at a cost of 4 or \$5,000. Our friends received us with open hearts—may the Lord bless them in all their labors of love.

D.

Letter to the Editor.

Rev. S. A. DAVIS,

Dear Brother,—With great pleasure I sit down to address a few lines to you, to let you know something about our affairs in Steubenville; your valuable little paper has been 'Glad Tidings' to us for the last year, and we hope it will continue to diffuse its light and truth more abundantly for the year to come, I have obtained two new subscribers for it, and intend to use every exertion to obtain as many as I can. I now feel at liberty to do this, for I have got from under the yoke of Partialism and am a Universalist to all intent and purposes.—I have been waiting for more than a year to see if we could not form a society in Steubenville, but Orthodoxy keeps the field pretty quietly in this place, and popularity, pressure, and panic, have united their forces against us, still there are numbers that "see men as trees walking" and we hope the time will soon come when they will see these things clearly.—But the fire of universal love was too warm to be kept in with comfort to myself, which led me to the following course. On the 7th ult. I wrote to Mr. Elliott, & the member of the Quarterly conference then in session, to this effect, dear Brethren:

"It is now something more than two years since I have become a member of your Church in this place, during which time I have enjoyed your fellowship and friendship, and have had I trust, some share in your confidence and christian affection, which has been and still is tenderly reciprocated; so much so that it is a trying task for one to make the following disclosure of my sentiments and intentions. When I became a member of your church I had been for some time a believer in Universal salvation as a doctrine of the Bible. Since that time I have I think carefully read the Holy Scriptures, and perhaps some "thousands of pages of comment, and controverted writings, together with the advantage of much light thrown on that subject by our worthy Pastor and it is still the honest conviction of my mind, that the doctrine of endless punishment makes no part of Divine revelation, and that its natural tendency is to evil, in all its protean forms, and stands forth in bold relief amongst the many inconsistencies taught in the churches styled Orthodox at the present day. I have no earthly interest to subvert by advocating the doctrine of Universalism, I know this sect is every where spoken against. But I solemnly believe it to be the truth of God, and feel myself bound to bring into exercise, my every energy in its defence and support.—In view of this conviction, it must appear evident that to remain a member of your church, would be

a breach of honesty, as well as of consistency, and would betray a want either of candor, or common sense.—I can truly say, that none other reasons than those adduced, have influenced me to take this course. Permit me therefore in conclusion, to request of my Brethren, to grant me an honorable dismissal from their body and a share in their affections and prayers."

Steubenville, O.

D. GRAY.

This letter as before stated, was directed to Rev. Mr. Elliott, our Pastor, and the Quarterly Conference then in its last session before the yearly conference—and I was the next day waited on with a respectable certificate of my moral standing during the time I had been a member of their church, and I am happy to say that the whole of their conduct towards me was truly in the christian spirit.

I am happy to have some acquaintance with bro. Cox and Crocker, I attended their Quarterly meeting at Filtonsville with much comfort and also two of bro. Coxes appointments on last Sabbath on Cross-Creek where there is a prospect of much good being done.

D. G.

CONFERENCE AT LENOX.

A Conference, of the Western Reserve Association of Universalists, was holden at Lenox, Ashtabula Co. O. on the 9th and 10th ults. The council was organized by choosing Br. Edson Beals, Moderator.—The subject of forming a circuit was again introduced, for consideration, but no returns having been made from the several Societies, it was,

Resolved—That we again recommend to all the societies within the limits of this Association; together with our Brethren in their respective vicinities, that they send delegates to the next quarterly conference, with such instructions as they may deem proper with regard to the encouragement that will be given for the support of the same.

Voted—That we adjourn to meet at Burton, Geauga Co., O., on the first Saturday, and following Sunday, in February next. By the request of our Brethren in Centerville, (Madison) Geauga Co., it was

Resolved—That we appoint an extra Conference, to meet at the above named place, on the third Saturday (21) and following Sunday in October next.

Voted—That Br. Beals prepare the minutes of our proceedings and forward the same for publication in the "Glad Tidings and Ohio Universalist."

Six Ministering Brethren were present, and six sermons were preached on the occasion.

Ministering Brethren present.—F. Langworthy, B. Hixox, E. Beals, H. Bell, L. Harris, and P. Billings.

We had a pleasant and agreeable season. Our congregation was respectable. The soul cheering tidings of a worlds salvation, was demonstrated by the most conclusive testimony. The moral precepts of the gospel were set forth in their native simplicity and practical duties enjoined on the

christian were strongly enforced. On the whole, we think our meeting was interesting and profitable, and will have a tendency to strengthen the weak, confirm the wavering, and encourage the strong. In conclusion, we would say, to our Brethren throughout our wide spread land, be vigilant—be courageous—put on the whole armour of God—fight the good fight of faith—and the God of Peace, will shortly bruise Satan under our feet.

Per Order,

EDSON BEALS, Moderator.

OHIO UNIVERSALIST.

COLUMBUS AND RAVENNA.

M. A. CHAPPELL AND E. HOAG, EDITORS.

WHAT DOES IT MEAN?

The September No. of Mr. Cridfield's "Detector," has not come to hand. What can be the reason? are we cast off? We are anxious to see it, and also in its pages the balance of our correspondence with the Editor, which has not yet come under the head of "Universalism Detected." What is the reason that Mr. C. takes no notice of our proposition with regard to the "special notice," which proposition was published in the 1st No., Vol. 2, of the Glad Tidings? If we do not soon hear from friend C., on this subject, the public will begin to suspect that Cambellites "are capable of backing out," especially "when taken on other ground besides the one that distinguishes them from all other sects. And now, let Mr. C. meet me on the question alluded to above, "or ever after hold his peace" about "heresy," "Universalism detected," etc.

M. A. C.

"THE CHRIST—JAH'S DEVIL—THE UNIVERSALIST'S HELL—AND NO FALLEN ANGELS."

Such is the strange head of an article which recently appeared in the columns of the "Conference Journal," a Methodist paper, edited we believe by William Hunter, of this city. The article alluded to purports to be from the pen of a correspondent, residing at Youngsville, Pa. by the name of Tackitt.

The writer commences his attack by making a thrust at a pamphlet entitled "Truth Triumphant," wherein the author, (if our friend has fairly represented him) in endeavoring to refute the notion of the Deity of Jesus Christ, maintains "that the devil is as much omnipresent as Christ." This Br. T. seems to think borders very "closely on blasphemy" but he does not certify us that the author of "Truth Triumphant" believes in the *personality* of the devil, and indeed this does not appear to be the opinion of the author, from the *disrespectful* manner in which he is represented as speaking of the "Old Fellow," for he boldly, and without the fear of falling under the censure of "speaking evil of dignities," calls him "his satanic majesty." His advocates generally speak of him with more reverence, as is the case with friend T. who is so extremely polite, as to give him the modest cognomen of "fallen angel," intimating thereby, that he is one of the "has beens" of the age. But who holds to the doctrine of the devil's omni-

presence? Surely, those who believe in his *personality*. Then we throw the charge of "blasphemy," back to rest at the door of the accuser. But should he deny the devil the quality of omnipresence, we would deem it an act of great condescension, if he will inform us how His supreme devilship manages, to transact so much business in his *line*, all over Europe, Asia, Africa, and America, and for aught we know, in the Moon, at the same time:—Indeed, 'the adversary must move with wonderful velocity to superintend his whole kingdom, if he cannot be in but one place at a time.'

Next comes "the Universalist hell" as the writer is pleased to term it. Speaking of a writer in the "Visitant" he observes that:—"He has endeavored to explain all the text of scripture, in both the Old and New Testaments, that speak of hell, to mean that kind of punishment described in Jeremiah 7: 19, respecting burning their sons and daughters in the valley of Hinnom." Now we challenge Br. T. or any of his friends, to produce the proof, that any Universalist ever "explained all the texts" where the English word hell occurs in Scripture, to mean the valley of the son of Hinnom, and unless this proof is given the following *substitution* of the phrase "valley of the son of Hinnom," for other words and phrases will be considered by the candid and unprejudiced, as a mere trick at sciomachy. "The wicked shall be turned into the valley of the son of Hinnom, and all the nations that forget God!" "And death and hell shall be cast into the valley of the son of Hinnom!" "And these shall go away into the everlasting valley of the son of Hinnom, prepared for the devil and his angels!" He that blasphemeth against the Holy Ghost "is in danger of eternal valley of the son of Hinnom!" "The cities of Sodom, &c., are suffering the vengeance of the valley of the son of Hinnom." It is

only necessary to observe here, that the term *gehenna* is not in one of the texts where the substitution is made, (see Rev. 22: 18, 19.) The writer in giving the etymological meaning of the term *gehenna*, garbles or rather mangles in a most dreadful manner, Dr. A. Clarke's comments on Matt. 5: 22. The *anatomy* of the Dr's words alluded to, may be seen by reading and comparing them with the following, from our friend T. "This valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children to Moloch, Baal, or the Sun. A particular place in that valley was called Tophet, and the valley itself, the valley of Tophet, from the fire stove, Tophet, in which they burned their children to Moloch. See 2d Kings, 23: 10—2d Chron. 28: 3—Jer. 7: 31, 32—19: 5, 6—32: 35." This definition is by no means objectionable, and hence we pass to notice his evidence predicated upon the authority of the "Jewish Targums," to prove that it means a place of endless torments in the immortal state. His remarks on this subject are taken uncredited, nearly verbatim, from Parkhurst; but no matter for that, if he can make out his case even in this way let him do it. Here is the

quotation:—"From this valley's having been the scene of those *infernal sacrifices*, and probably, too, from its *continuing*, after the time of king Josiah's reformation, (2d Kings, 23: 10) a place of abominable *filthiness* and *pollution*, the Jews, in our Saviour's time, used the compound word,

Gehenna for hell, the place of the damned. This appears from that word being thus applied by the Chaldaea Targums on Ruth, 2: 12—140 Balm, v. 12—Isa. 26: 15—33: 14. And also by the Jerusalem Targum, and that of Jonathan Ben Uziel on Gen. 3: 24—15: 17, &c. On this I remark, that these Targums were only "a version or an interpretation" of the sacred text by uninspired men, which shows clearly that whatever views they may have entertained with regard to the meaning of *gehenna*, they were not of divine origin. In no one of the texts referred to, on which these interpretations are given does the word *gehenna* occur. If the reader will examine them he will find they do not even allude to the future state of existence. But what must forever settle the question, is, that these Targums were not one of them written earlier than about the close of the second century. This fact is clearly established by "Jahn in his introduction to the Old Testament" p. 64—68, who is considered good authority at least on other subjects by believers in an endless hell. After remarking that the Targum of the Pseudo Jonathan "was not written before the seventeenth or eighteenth century" he observes that, the "Jerusalem Targum" is a work "certainly not more ancient." With this view agrees, Eickhorn, Bertholdt, Bauer, and many other eminent writers, who are also good authority. So it will be perceived that the Targums afford no proof that the Jews in our Saviour's time used the compound word *gehenna* for hell, the place of the damned, as it was not used by the Targumists until more than a century from the close of our Lords ministry on the earth. As well might we contend that because our friend Tackitt uses it in that sense, that it was so understood in our Saviour's time. This shows to what a strait our Limitarian friends are driven, to prop up their sinking cause. When the word of God fails to support their narrow views of his character, they will appeal to the inventions of men, and all who will not fall down and worship the "image they have set up," nor follow their Baal of damnation, are forthwith consigned over as "fit fuel" for the hell of their own imaginations.—Before the writer introduced the "torments" of the rich man in the parable, to prove that *hades* means "a place of eternal torment after death," he should have consulted, Hosea, xiii: 14—Rev. xx: 14, and 1 Cor. xv: 55, where he would have found that the place is to be destroyed.

He says, the "Visitant" pointedly denies, 'that ten angels fell from heaven,' & refers us for counter proof to 2 Pet. 2: 4, & Jude 6. A few remarks are necessary here, when we consider that the term *angel* in Scripture, signifies a messenger. These messengers, "kept not their *fit estate* but left their own habitation," they sinned and were "cast down to hell." But was *heaven* their first estate where they sinned and left its place as their own habitation? No; nothing like it is intimated in the texts, which must at once inscribe "tekel" on those passages so far as the fall of angelic spirits from heaven is concerned. It is stated in some Catechisms that *Man fell*, but no one supposes that *he fell* from *heaven*. If Br. T. will read the 13th and 14th chapters of Numbers, he will learn more in

one hour, with regard to "the fall of angels," than in a whole life spent in pondering upon the chimerical flights, of all the fictitious legends, which have been invented, from the birth of the "Paradise Lost," down to the present time.—The insinuation that we "do not believe the word of God," deserves no farther notice than to observe, that it is a wholesale slander upon a large and respectable denomination of Christians who have done more to rid the world of skepticism than all the partial sects together.

Our friend concludes with a very modest exhortation, and offers a free "pardon" for the enormous sin of Universalism to all who will avail themselves of the privilege to follow the shadow of his "lamp of truth;" a lamp, thank God which already begins to flicker, and notwithstanding the slight *trimming* it has just received by our friend T., must ere long share the fate of those of "the foolish virgins" in the parable, and the whole earth be guided by "the TRUE light which lighteth EVERY man that cometh into the world!"—Amen!! Glory to God!!!

To Conclude. If Br. T. or any of his friends have the courage not to say, "Universalism is beneath their notice," we will publish their defence in the Glad Tidings, but we beseech of them not to come out against us with their unmerciful "war clubs," in the "Journal," for we should never be conscious of their attacks nor realize our defeat, as we have been refused an exchange with that paper.—Come out brethren—come out from your "hiding places," and expose "these Universalist doctrines."—Show us that our sentiments are the "most dangerous of any others."—Will you do it?—We pause for a reply."

CAMPBELLITE vs. CAMPBELLITE—ISM.

Mr. Campbell in the September No. of his "Harbinger," in answer to a correspondent says:—"There is no occasion, then, for making immersion on the profession of faith, ABSOLUTELY ESSENTIAL to the Christian—he that infers none are Christians but the immersed, as greatly errs, as he who affirms that none are alive but those of clear and full vision."

Mr. Cridfield, a disciple of "Alexander" in a challenge to Universalists, says, he will "prove that since the commencement of the Christian age, remission of sins according to the Scriptures of the New Testament,—that is the sin of *aliens* CANNOT BE HAD, without faith, repentance, 'AND BAPTISM IN WATER.' This is diamond cut diamond, and I would suggest that Mr. Campbell, accept "the challenge."

Here then is another case for the "Detect," and would it not be well for friend Cridfield, to make out in his paper a list of the genuine and spurious bills of theology, for since they have commenced counterfeiting at the very mint of Campbellism, we are in great danger of imposture.

M. A. C.

"CHALLENGE NOT YET ACCEPTED."

In a communication just received from Mr. Cridfield, addressed to Br. Whitney, we learn that Mr. C. declines discussing the question of "pardon," as proposed by Br. W. in our last.

It is only necessary to add, that Mr. C. thinks the question how many will be pardoned? is of little worth compared with the one, "What shall I do in order to be pardoned?" Also, that his "challenge has not yet been accepted."

M. A. C.

SENTINEL AND STAR IN THE WEST.

This faithful "Sentinel" has just entered on its Eighth Volume. It is published as heretofore, weekly, simultaneously in Cincinnati and Madisonville, by S. & W. B. Tizzard, and edited by S. Tizzard, G. Rogers and A. A. Davis. The paper is much improved in its appearance, and we ardently wish Br. T. a large increase of paying subscribers, by which it may long be sustained to do much good in the Redeemer's cause.

M. A. C.

NEW AGENTS.

Jacob Barrows Esq., Coolville; and John Martin P. M. Martins Mills.

MINUTES OF THE WESTERN STATES' CONVENTION OF UNIVERSALISTS.

1. This Convention met agreeably to adjournment at Frederick, on the 4th of October, 1837. The council was organized by appointing Br. L. L. Sadler, Moderator; and Br. J. Whitney, Clerk.

2. The following delegates presented their credentials and took their seats in the Council: Brs. Pond, Raymond, Marble, Strong and Coleman of the Richland Association—Brs. Beals & Bradley of the Western Reserve Association—Brs. W. Y. Emmett, C. Rogers, A. A. Davis, C. Cook, R. Pierce, B. H. Skeels, A. Scott and J. Miller of the Central Association—Brs. W. H. Jolley, W. P. Putnam, T. J. Crow, O. R. Loring, T. D. Schriener and E. Wolcott of the Washington Association—Brs. J. Whitney, D. Tenny, J. Sage and E. Mallery of the Murry Association.

3. Brs. Strong, Chittenden and Coleman were appointed a committee to arrange the order of public services.

4. Voted—That Brs. Jolley, Whitney and Putnam be a committee on fellowship and ordination.

5. Brs. Jolley, Strong and A. A. Davis were appointed a committee to report to this council on the alteration of the Western States Convention.

6. It was Voted that Brs. Sadler, Whitney, and H. P. Sage, be a committee to draught a constitution and bye laws for Associations and Societies within the jurisdiction of this convention. This committee presented a form which was adopted by the council—it will appear in due time.

7. Voted that Br. W. P. Putnam remain Treasurer for the ensuing year.

8. Voted that Br. Sadler remain standing Clerk for the ensuing year.

9. The committee in the 5th item of these minutes reported the following which was adopted:

Resolved, That for the two first articles of the constitution of this body the following be substituted.

Art. 1. This convention shall be known by the name of the Ohio State Convention of Universalists.

Art. 2. This Convention shall consist of delegates from the several Associations, churches and Societies in the State of Ohio, and of such other Associations, churches and Societies in the adjoining States, as may wish for the fellowship of the convention, and of all preachers in fellowship within its boundaries.

10. The committee on fellowship and ordination, reported that in their opinion this Convention does not possess the power to confer fellowship and ordination on a minister, except by the request of the church, Society, or Association to which he may belong. The report accepted.

11. Voted that the following be substituted for the 10th article of the constitution:—Art. 10th; This convention shall elect annually one or more delegates to represent itself either in person or by letter in the U. S. Convention of Universalists.

12. Adjourned to meet at 8 o'clock to-morrow morning.

13. Met pursuant to adjournment.

14. At the recommendation of the committee, on fellowship and ordination, the council proceeded to resolve itself into an ordaining council with Br. Jolley in the chair.

14. Resolved, That ordination be conferred on Br. Stephen Hull this afternoon.

15. Adjourned to meet at the close of the afternoon service.

16. Met pursuant to adjournment.

17. Resolved, That we recommend to the several Societies within the jurisdiction of this convention the adoption of the new Hymn Book published by Brs. Chappell and Davis at Pittsburgh.

18. Resolved, That the members of this Convention make an effort to raise funds by contributions to pay a debt incurred by Br. J. Kidwell in building the "Western Union Seminary."

19. Voted that the Standing Clerk represent this body in the United States Convention and that he have power to appoint a substitute.

20. Voted that Br. Whitney prepare the minutes of this session for publication in the Glad Tidings and Sentinel.

21. The council adjourned to meet at Akron, in Portage county, on the third Saturday and following Sunday in September next.

L. L. SADLER, Moderator.

J. WHITNEY, Clerk.

Order of public services—Tuesday evening—Prayer, Br. Hoag; Sermon, Br. T. J. Crow.

Wednesday morning—Prayer, Br. Fowler; Sermon, Br. S. A. Davis.

Afternoon—Prayer, Br. A. A. Davis; Sermon, Br. J. Whitney.

Evening—Prayer, Br. Fowler; Sermon, Br. Jolley.

Thursday morning—Prayer, Br. Sadler; Sermon, Br. F. Loring.

Afternoon—Introductory Prayer, Br. Hoag; Sermon, Br. Sadler; Ordaining prayer, Br. Farley; Charge Br. A. A. Davis; Fellowship, Br. S. A. Davis; Addresses, Br. Sadler; Concluding prayer, Br. Whitney.

Ministering Brethren present—P. P. Fowler, itinerant; E. Hoag, Ravenna; H. P. Sage, Lo-

rain; A. A. Davis, Sunbury; T. J. Crow, Gallipolis; W. H. Jolley, Belpre; W. Y. Emmett, Columbus; E. Beals, Cherry Valley; S. Hull, Oberlin; L. L. Sadler, Perrysburgh; S. A. Davis, Pittsburgh; H. S. Marble, Lake; F. Loring, Akron; R. Farley, Greenwich; E. M. Pingree, Itinerant; T. Strong, Frederick; J. Whitney, Ohio City.

Remarks.—Among the numerous blessings which we have received from our heavenly father, we have once more had the opportunity of meeting in convention, our brethren and fathers of the Abrahamic faith. Our deliberations in the council were concluded on the principle of mutual interest and brotherly love. Six discourses were delivered, which were well adapted to the occasion, and interesting to every individual present.

Brethren, while our Father in heaven is feeding us continually with the rich provisions of his providence and grace, we should remember that multitudes are yet aliens from the commonwealth of Israel and strangers from the covenant of promise; and that much can be done by the formation of societies, and the adoption of wholesome discipline. Let us endeavour to fix on a rallying point wheresoever it may be convenient, and if the bread of life cannot be administered by a living witness, we can at least assemble once or twice a month to read and examine the scriptures. Written sermons will also be found of essential benefit to every believer and unbeliever. We have a powerful enemy to contend against, not only with principalities and powers, but with spiritual wickedness in high places.—It becomes us all to be active and zealous in the cause of impartial grace. Let us be steadfast in the good work before us, shunning vice of every description, and showing to the world that we are co-workers in all Godliness and honesty.

Our friends in Frederick have manifested by their universal exertion, a disposition to make our stay among them pleasant and comfortable. Their kindness will ever be remembered by us with grateful hearts.

It will be seen from our minutes, that the next meeting of this body will be held at Akron. As this is an interesting and pleasantly situated Village, we trust there will be one of the greatest collections ever witnessed in the state of Ohio. Our friends in every section will do well to call meetings in season, and appoint delegates to attend the next meeting of the council.

Letters and Remittances.

W. S., Canaanville, \$3, for J. S., T. N., and S. F.; T. W., Canton, Ill. \$7 for W. C. H., W. B. C., T. L., and J. A. T. N., Rome; (8 Subs.) terms complied with. Rev. E. B., Cherry Valley. Rev. W. W., Philadelphia; Rev. G. S. Rochester, (books not received); C. L., Fairview, (5 subs—will please act as agent); Rev. J. B., Springfield, Pa. (2 subs.) Rev. G. N. C., \$5, \$1 50 for L. W., balance credited to order, (4 subs.) Rev. E. R. C. \$7, for J. M. and G. H., for Vol. 1, \$4 for J. P. for 2 copies of Vol. 1, (all right); Rev. J. H. Saxtons River Village, P. M. Roseville, and C. D. Newton, Mass. P. M. Chardon \$3 for W. B. & J. C. Esqr.; Rev. S. A. D., Norton; Rev. E. L. Parkman \$3 for J. W. and Judge P. Will Br. L. in form where the latter resides.

ELIZABETHTOWN, Va.

E. R. CROCKER, EDITOR.

THE PENALTY OF GOD'S LAW.

There is no point in theology, more important to be understood, nor one in the christian world, which has, for a long series of ages, been more fruitful in mischief to the community at large, than the doctrine of the penalty of the Divine Law, as taught and understood among Limitarians. Their views of the penalty, strike at the very foundation of divine justice, and are well calculated, being at the root of theology, to infuse a mortal poison thro' every branch of the tree; until it withers and falls to rise no more, except the error be corrected, & men set aright upon the subject.

We are told that this penalty, the moment we infringe upon even one of the least of God's commandments, is endless torment. This penalty man must receive to the very letter, if he does not repent and reform.—Yes! if he does repent—if, if. But if he repents and reforms, what then? He shall not suffer the penalty, but may escape with impunity. Only repent and believe and then Christ has suffered the penalty for you—for his death was of a vicarious nature you know. You see, Christ must suffer for the innocent for the guilty, whether any one in the universe is benefitted by it or not; for so divine justice requires. But this if does the mischief; for if the delinquent but repents he shall not be punished at all for breaking the law. So you see the beauty—the licentiousness of the system. Endless torments or nothing. Only manifest real orthodox repentance, go to the anxious seat, look sober and weep as though you had not a friend on earth, or in heaven—and as though you saw the omnivorous jaws of hell wide extended to devour you, then confess that you are willing to be damned in order to be saved, and that you are willing to receive Jesus as your Saviour i. e. as having been punished in your stead, for your manifold sins, and thus fearlessly and openly outrage every law of justice, & you shall not be punished at all—but at death go right to heaven, if to the end you prove faithful to the principles of your orthodox, anti-universalist conversion. Do this or be damned endlessly for breaking the law.

Is this, in its tendency, a good doctrine? If so, then say no more of the licentiousness of Universalism! The latter is beauty itself, while the former beside it is naked deformity, worse deformed.

It is a truth which no sensible man will dare deny, that a law is only valuable where penalty is certain to be inflicted; lessen the certainty of the infliction of the penalty in any degree, and just in that degree, you destroy the moral force and influence of the law. Tell the horse thief, for instance, that tho' the penalty for stealing a horse, is twice the actual value of the horse, that still there is a means provided by the law, through which he can escape the just pen-

alty of his crime, and not suffer at all, and you furnish him with the strongest possible inducement to steal, and thus trample under foot the wholesome requisitions of the law; and, moreover, thwart the very design in making it, which is the prevention of evil.

Again—the farther in the future you place the infliction of the penalty of the law, from the time the law is violated, just in that proportion you weaken the moral force and binding nature of the law, and render null its moral restraints upon the children of men.

Again—just in that proportion as you fix the magnitude of the penalty of the law, over and above its apportionment to the nature and degree of man's sins, which are ever graduated by his evil intentions, you diminish, in the mind of the sinner, his confidence in the goodness and justice of his creator, the maker of the law and its penalties; and hence you destroy his love of the law, and of course his desire to obey it.

But the doctrine of the endless infliction of torments, upon the children of men, in the future world, is chargeable with all the above objections, and hence, it destroys the moral force and healthful restraints of the divine law. Ergo, the doctrine of endless torments cannot be true, but completely subverts the moral efficacy of God's law.

Having shown, as we believe, that the penalty of the law is not, and cannot in justice, be endless torment, it follows of course, that as the law has penalties, they are in their infliction, limited in their nature.—And it may be observed relative to this law.

1st. That every man shall "receive the things, in body, according to that he hath done, whether it be good or bad." (See 2d Corinth, 5: 10—Rom. 2: 6. Here is the strongest universalism imaginable.—Every man shall receive according to his works—when? Never, if endless torment be true; for there is no end to endless, hence men will never have received their punishment if it is to be endless; but every man "shall receive," says the word. Now I must reject the doctrine of endless torture, or the plain teaching of the bible, for here there is a discrepancy, a contradiction; I cannot believe both doctrines. Thank God I will hold on to the good book. So farewell—fare ye ill! ye heathenish fiend to the souls of men, endless torment. God "will by no means clear the guilty;" yet, he "will not cast off forever." Glory to God, Amen. But,

2dly.—The law was designed by the creator for man's good, and the penalty, in its nature and demands, is not against the law, but harmonizes therewith, and can never thwart its intention, i. e. the creature's best good. If the law were not designed for man's good, then the Framer of said law is not benevolent and good. But God is benevolent and good. Again: if the penalty, in its demands, runs counter to the desire

of the law, viz: man's good, and would inflict ceaseless torture, as many advocate, then God was not wise to make a law for man's good, and attach a penalty thereto, which he knew would violate the very design in making said law, and thus render his plan completely nugatory, and himself an unwise calculator. But God is wise, and has not acted thus foolishly, and inconsistent. Therefore, neither the law, nor the penalty of the law, demands endless torment; but contrawise, reformation and obedience; they will have their demands; mankind will be restored, "one jot nor one tittle of the law shall ever fail, until all be fulfilled."

So, dear man; whoever you are, fear not for the law, your friend, and director; but, O fear *sin* your enemy, by consequence of which the law was added. When sin is ended, no law but that of liberty will be required. Amen. E. R. C.

LADIES DEPARTMENT.

ORIGINAL. TO A MOTHER.

Reader, are you a mother? one of the happy number who has entrusted to her, the care, and education of a dear beloved offspring? If so, to you I would speak. And, first, let me tell you to mark well the first steps you take with your child; for upon this, much is depending. It is, or should be, the object of every christian mother, to promote the happiness of her child. But beware lest you unintentionally plant a crown of thorns for your child, and thus frustrate your main object.

"Train up a child, in the way he should go;" is the language of the wise man. Let every mother see to this. Trouble not yourself about the future for the same wise man has taught us, that a child so trained up "when he is old, will not depart from it." The mother should first get the affection of her child, and give it to understand, that whatever you command, is in your opinion, for its own happiness, as well as yours; and that you are never happier, than when your child is obedient. But never excite the fears of your child if it can be avoided. Many children, who were born with rational senses, have become perfect idiots, from this very cause. It always destroys the senses in a greater or less degree, to frighten children. But strange as it may seem, many mothers have the mistaken idea, that fear is the chief engine, by which to manage their children. And what is most astonishing, they think to make them religious by this means. Thus the mother who has this idea, will so manage as to frighten her children, whenever opportunity permits; and perhaps conjure up something imaginary to affect the all-important and much desired object. Yes, there are many, far too many mothers, who when they behold the thick, dark cloud gathering in the distant horizon, will call their children to them, and converse upon the imaginary theme of an endless

hell; and as the clouds move slowly onward over their heads, and the fearful lightning, together with the loud peals of thunder, rolling in terrific grandure through the sky, threatening sudden destruction—then, at this awful moment, the mother will teach her children, they must not be wicked; but must obey their parents, love their God &c. Thus she teaches her children, the false lesson, that the thunder-storm is sent as a judgement to punish mankind for their transgressions: whereas, nothing can be more absurd. Instead of doing this, you should teach your children, that the vivid lightning's flash, and pealing thunders roar, are fraught with numerous blessings, for the vast family of man; yea, and the whole race of living beings inhabiting this spacious earth; yea, and that they are, also, absolutely necessary to the promotion of creature happiness.

The child who has its fears thus excited, will resort to almost any means the parent can devise to them to escape impending danger, and reconcile its God. But in so doing it often prostrates all the nobler faculties of the mind; and that too, at the shrine of the most ignoble of all the passions, fear. We have no objections to a reverential fear, such fear as the creature should ever feel toward his Creator. Nay, this we would recommend: but that slavish, servile fear, which prompts a person to do that, which in his heart he despises, and which is opposed to all the finer feelings of man's nature, we hold in utter detestation. Such fear often makes the possessor appear ridiculous, and even foolish, tho' he may in other respects possess good native abilities. Would you think your child obedient, who only obeyed, when you threatened with chastisement? surely you could not. No, the only way to gain obedience and respect of your child, is to manifest to it, your love and solicitude for its happiness. Teach it, that it should love its parents, because they first loved it, and the happy effects consequent of love. This thoroughly instilled into the mind, and my word for it, the child will be obedient—not from fear; but from love. So if you would have your child become religious, do not place before it as an incentive the principle of servile fear. Teach it, that God first loved it, and that to him it is indebted for all things, and therefore should reverence and adore him as the sustainer of the Universe, and as its best and most permanent friend. Teach it this—not half teach it—and you need not fear the result. For it is certain, and inevitable; your child will be religious—a christian, in the fullest sense of the word. True some have thought they directed their children in the right way but to their mortification have seen them depart from it. But I strenuously contend it was not the right way; there was some failure; though in the main, it might have been right.

I have often read the writings of a calvinistic

divine of some note, who, as he said, "trained his child in the way he should go," but he "departed from it." But do you not see where the fault lay? No doubt the Rev. Gentleman trained his darling son, in the way he wished to have him go; and no doubt he was sincere in his opinions of the way: but it was not the right one.—He doubtless depicted with all the eloquence he was master of, the dreadful doom which awaited his child, should he remain, "finally impenitent," and spoke of Jehovah as an angry, malevolent Being, and not as a God of love, and thus frightened his child from the very Being, he would have him approach and adore. I would, that the angel of truth, would sound it in the ears of mothers, that like, can only produce its like; that love can only beget love. Finally, "train up a child in the way he should go, and when he is old, he will not depart from it."

Elizabethtown, Marshall Co., Va. J. L. G.

ACROSTIC.

Go, pluck the flower from off the hill,
Entwine it round his tomb with skill,
O'er which his parents mourn as one,
Remindful of their infant son:—
Grim death, his bleaky touch had shown,
Ere he had earthly sorrows known.

Be it so, sweet cherub thou
Art in thy Saviours presence now:
Remember when ye view the pile,
On which the morning sun doth smile,
Not all the powers here on earth,
Could hold us from that lowly birth.

E. L. T.

RELIGION.

Religion has planted itself, in all the purity of its image, and sufficiency of its strength, at the threshold of human misery; and is empowered to recall the wanderers from their pilgrimage of woe, and direct them in the path to Heaven. It has diffused a sacred joy in the abodes of poverty and wretchedness; it has effaced the wrinkles from the brow of care—shed a beam of sacred and tranquil joy in the chamber of death, gladden the countenance of the dying with a triumphant enthusiasm, and diffused throughout the earth a faint foretaste of the blessings of futurity. It is benign as the light of Heaven, and comprehensive as its span. An Iris in the sky of the Christian, it quickens perseverance with the promise of reward; reanimates the drooping spirit, invigorates the decrepitude of age, and directs, with a prophetic ken, to the regions of eternal felicity. Like the sun, it gilds every object with its rays, without being diminished in its lustre, or shorn of its power.

Wife.—There is no combination of letters in the English language which excites more pleasing and interesting associations in the mind of man, than the word, *WIFE*. It presents to the mind's eye a cheerful companion, a disinterested adviser, a nurse in sickness, a comforter in misfortune, and an ever affectionate companion. It conjures up the image of a lovely woman who

cheerfully undertakes to contribute to your happiness, to partake with you the cup, whether of weal or woe, which destiny may offer. The word *wife* is synonymous with the greatest earthly blessing; and we pity the unfortunate wight, who is compelled by fate's severe decree, to trudge along thro' life's dull pilgrimage without one.

Young Ladies.—Whenever you see young men spending their leisure hours at some resort of gaming or other idle amusements, it is a sure sign they never will become great men. Shun them, girls—they will never make good husbands.

A beau dressed out as some are, is like a cinnamon tree—the bark is worth more than the body. Such beaux, fops, and the whole pleasure loving fraternity, are short lived animals. They look pretty in the gay sunshine of summer; but, poor creatures, they cannot endure the approach of autumn, and the old age of winter. They have their little hour of enjoyment and that is the end of them.

When any person, though in the garb of a gentleman, addresses you in the language of fulsome flattery, you should recollect, young ladies, that there are men of prey as well as beasts of prey.

Love, like the plague, is often communicated by clothing and money.

Female Duellists.—From a late paper from France, we learn that a singular affair of honor took place in Paris on the 24th of July. Six ladies were observed to enter a carriage, and proceed towards Rois de Vincennes. They were followed and watched; and as soon as they arrived at a convenient spot, descended from the carriage, measured the ground, and two combatants took their places with pistol in hand. Both fired, but from constitutional timidity or want of skill, they did no harm. The fair combatants were fierce for another shot, but the seconds declared that their honor ought to be satisfied with what had been done, and withdrew them from the field.

Caution on going into Wells.—The frequency of suspended animation, and the occasional death of workmen by encountering the noxious 'damps' of wells, makes it desirable to be generally known, that to dash a pail of water from above, if possible, on the face of the prostrate sufferer, will generally restore breath enough to enable him to escape.

QUERY.

If God is angry with the wicked every day, (as our partialist brethren tell us, when at the same time they admit, that all are wicked in the same degree,) has God an object of his love on earth?—*Evangelist*.

A QUESTION FOR ARMENIANS.

You believe that God has decreed that all may be saved if they will. Now has not God decreed that his will, should be determined by man's will?—*ib.*

QUERY.

It is generally admitted, I believe, by the partialist, that the Old Testament does not teach the doctrine of endless hell torments, but that it is clearly taught in the New Testament. If this be true, then Christ came to bring endless death and damnation to light! The scriptures plainly declare that Christ came to bring "*life and immortality to light*." Reader, which shall we believe, the *partialist* or the Bible? Judge ye.—*ib.*

QUERY.

If endless hell torments be true, why did not Christ and his Apostles speak out plainly, and tell us that there is a place of endless torment for the wicked?—*ib.*

Consumption.—The following is said to be an effectual remedy, and will, in time, completely eradicate the disorder. Live temperately, avoid spirituous liquors, wear flannel next the skin, and take every morning half a pint of new milk, mixed with a wine-glass full of the pressed juice of green hoarhound. One who has tried it, says: "Four weeks use of the hoarhound and milk relieved the pains of my breast, gave me to breathe deep, long and free, strengthened and harmonized my voice, and restored me to a better state of health than I have enjoyed for years."

John Hancock's Dress.—The dress of the venerated John Hancock, is thus described in the book entitled "Familiar letters on Public Characters." It would excite a smile to see a man decorated in this manner now; "At this time, (June 1782,) about noon, Hancock was dressed in a red velvet cap, within which, was one of fine linen. The latter was turned up over the lower edge of the velvet one, two or three inches. He wore a blue damask gown, lined with silk, a white stock, a white satin embroidered waistcoat, black satin small clothes, white silk stockings, and red morocco slippers." He was at this time about forty years of age.

PAPER AND BOOKS.—The use of paper is of great antiquity—this is not generally supposed. The Latins called it *charta*. There were several kinds—*charta Augusta*, for example—*charta Livinia*—*charta nigra*—*charta blanca*. Our word *paper* comes from the Egyptian *papyrus*, or paper reed. *Parchment* comes from Pergamos, where skins were first prepared for writing. The thin peel found between the wood and bark of trees, was called *liber*—hence *liber*, a book. Our *book* comes from the Danish *bog*, a beech tree—this wood being used

for engraving Ancient books were rolled up—not bound as ours—hence the word *Volume* s.

From the New York Mirror.

The sun of earthly love may rise.

BY CHARLES CONSTANTINE PISE, D. D.

The sun of earthy love may rise,
To cheer life's wintry day;
But from the youth's deluded eyes
That sun shall fade away.

The moon of friendship o'er this night
May shed her beams serene;
But soon, full soon, her placid light
Shall leave the lonely scene.

The stars of science may perform
Their visionary dance;
But, quickly shall the midnight storm
Of ignorance advance.

The flowers of happiness may show
Their blossoms to the vale;
But soon by nipping winds laid low,
They wither in the gale.

If thou wouldst seek the sun of love,
Or friendship's moon divine,
Oh! turn thine eye to heaven above—
In heaven alone they shine.

And if thy anxious heart desire
True science and true bliss,
Thy longing bosom must aspire
To worlds more pure than this!

DIED.—In the village of Erie, on the 23d inst. with a consumptive complaint, Mr. Wm. H. CHAMPLIN.

Br. C. was an amiable man, a good citizen and a pleasant and agreeable husband. He died in the full faith of the gospel, his last request was to have his funeral attended by some one whose faith would coincide with his in his last moments, but his mourners were disappointed on account of the writer being absent from home.

His funeral was attended by the Rev. Mr. Gleaves, (Episcopalian.) Br. C. has left a companion to mourn his departure, but may she be comforted by that still small voice which brings peace and consolation to every mourner. May she be reconciled to the royal goodness of high Heaven, knowing, that what is her loss is his gain.

J. BILLINGS.

N. B.—The above, is sent to you by request, Magazine and Advocate please copy. J. B.

Western Universalist Hymn Book
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